THE OBERLIN THEOLOGICAL REVIEW

JUNE 1947

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The Dean's Page

I have just returned from a meeting of the Commission on the Ministry of the Federal Council of Churches. May I share a few impressions and convictions with you.

There is an immediate need for a large increase in the number of men studying for the ministry. By way of one illustration there are three thousand Presbyterian churches now vacant and that Church for natural and other causes is losing approximately fifty more ministers each year than the seminaries are graduating. At the same time the Presbyterian Church is embarked upon the New Life Movement whose objectives are the training of one hundred thousand lay workers in personal evangelism, the securing of a million new church members by 1950 and the establishment of three hundred new churches. In a country whose population is increasing a million a year these are necessary goals and they are matched by the forward reaching plans of many other denominations. These plans spell men.

There is great need for recruits of high calibre. For a generation the church has allowed business, social service and the other learned professions to lay hold on a disproportionate share of the students of highest intellectual and other qualities. While these interests were aggressive and wise in presenting their opportunities to the best young men and women the Church was slow and late. I would not for a moment suggest that those who are now in the seminaries are inferior in capacity or consecration, but I do press the need for many more of our choicest young people in full time Christian service.

The parish minister is the key to the situation. A very high proportion of those who have recently entered the ministry speak of their pastor as having been the deciding factor in their life work choice. By faithfulness of service, by deep reverence for his high calling, by wisdom in training and by personal conversations these pastors have brought their best young people within hearing distance of God's call, and in so doing have received one of the highest satisfactions that can come to a minister.

There are excellent helps available for those who would recruit wisely. Film strips, motion pictures, pamphlets, and books, all dealing with the great need and abounding opportunities of the various denominations. A church which does not make such materials available is not being fair to its young people or its Master.

Tom W. Graham.

Kagawa During World War II

Victor Fujiu

There have been many rumors and stories about the wartime attitude of Toyohiko Kagawa. They aroused my curiosity and set me on the way to one of the most fascinating studies of a human being, his friends and his enemies. During the next few pages I shall attempt to describe Kagawa's activities during World War II, the charges made against him, his defense and his place in the future of Christianity.

Kagawa, before the great conflict, was a friend of the downtrodden and oppressed of Japan and the world. He dared, as few others, to align himself with the weak and suffering. His sacrificial life and his ideas came to the attention of the world in the 1920's and were much "in the limelight" in the 1930's.

His first international tour was in 1925. Then from 1931 he was travelling about every other year to some foreign country. His itinerary included the United States, China, the Philippines and Australia.

Kagawa saw cut-throat economics and international imperialism as a prelude to war so he preached and taught, in turn, brotherhood economics and cooperation. His ideas abroad were the same as those he maintained in Japan and he boldly proclaimed his gospel.

In 1938-39, he was a part of the Japan delegation to the Madras World Christian Conference. The whole sympathies of the conference were with the Chinese and the bruised church in China. Thus the Japanese, and particularly, Kagawa, were, so to speak "on the spot." Enroute to India he had made an address in Singapore to the effect that the Gospel had penetrated every stratum of Japanese life, except the military. The next day the Japanese military-controlled newspapers were denouncing him and in every port city attacking him.

The Madras conference expected him to denounce the militarists, but it must be remembered that Kagawa was a member of a delegation; and this delegation must return to the homeland after the conference. Following the age-long Japanese custom that holds the group responsible for the utterances of a single member of it, he and the Japan delegation felt constrained to say nothing that would hinder their return to the leader-impoverished church.

Moreover, the Japan delegation was surprised at the ignorance and poverty of the Indians which, it felt, did not speak well for the British occupation. It could not see why there was so much indignation cast to-

ward the Japan militarists when there was comparative silence concerning Western exploitation of vast areas of Asia and Africa.

In 1941 the Christian Fellowship Deputation came from Japan to confer with American Christian leaders to avert possible war. Kagawa was a part of the team. This did not stop war, but it ironed out many difficulties and created a bond of fellowship which has lasted to the present. Kagawa remained after the departure of the Deputation, laboring for peace. He was finally compelled to fly to San Francisco and there caught the last boat that sailed from the United States before the war broke out.

He refused, even then, to succumb to pessimism and worked for peace with national leaders of Japan. He organized a Vigil of Prayer in which for seven days and nights Japanese Christians kept a chain of supplications. But war came.

William Axling has said:

> "Kagawa has long been a thorn in the flesh of Japan's militarists and political reactionaries. They have considered him a prime proponent of 'dangerous thoughts.' His peace activities deflated their pseudo-idealistic slogans and ran counter to their purposes."

He opposed the war on China. In 1940 he was arrested for putting Christ above the emperor; for peace propaganda that was subversive to the interests of the state. He was imprisoned for eighteen days.

Twice in 1943 he was incarcerated for anti-war views, pacificism and dangerous social ideas. He did not support his government's war program and kept preaching in his church.

The first printed accusation against Kagawa in America, so far as I could find, was in the magazine *Newsweek,* April 16, 1945. It was just a short paragraph but contained "explosives." It read:

> "Toyohiko Kagawa, personable and persuasive Japanese-Christian leader and social worker, once a popular lecturer to United States Protestant church groups, is now broadcasting anti-American propaganda over the Japanese government radio."

The *Christian Century* began looking into this and received some material from the Federal Communications Commission which monitors foreign broadcasts. But at the time it was forbidden to publish any of it.

Newsweek, however, broke the ban by a longer statement in its May 7, 1945 issue, following up its original attack. Purporting to have received material from the State Department and the Federal Communications Commission, it stated that Kagawa had attempted to win the Philip-

pines over to the Japanese in a tour, that he had protested American bombing, and that he was supporting the Japanese war effort.

On June 6, 1945, the *Christian Century* answered the accusations. It found that of all the six broadcasts recorded by the Federal Communications Commission only one was really from Kagawa. This was given on Christmas of 1942, arranged for the prisoners of war and internees and, in which, he protested the obliteration bombing policy of the United States and Britain. All other broadcasts claimed to quote him or summarized articles he had written.

Definitely *Newsweek's* report of a Philippine visit was false. Kagawa never went there during the war. If only one was really from him how about the others? Are they anti-American?

1. Kagawa on two occasions is said to have attacked *Life's* picture of August, 1944, showing an American girl admiringly contemplating the skull of a Japanese soldier and referred to pictures of other souvenirs made from Japanese bones. One of these was a gift to President Roosevelt made of a thigh bone of a dead Japanese. A protest, originating with the Catholic Bishop of Tokyo and passed on through the Vatican caused the latter to repudiate the gift. The *Christian Century* stated:

> "Kagawa condemned all such incidents as savagery comparable to the lowest cannibalism and an evidence that American morality is now at a low ebb."

2. Reporting this, the Christian Century quotes directly from a broadcast:

> "Today countries known as Christian are bombing peoples in areas where they sent their missionaries to preach the gospel and they are slaughtering the sons of God whom their missionaries baptised, inflicting upon Christ the agony which he suffered on the cross. America and Britain, which profess belief in Christ, have terribly blocked the path of the cross with their bullets and shells. We have no confidence in the erroneous Christianity of these erring peoples."

3. Kagawa in protesting against continued imprisonment of Gandhi according to the Tokyo radio, asserted:

> "It is strange that the American public, which once so loudly voiced its belief in the revolutionary movement, has even gone to the extent of sending armed forces into India, thereby aggravating the critical famine which is threatening the very existence of millions in India."

4. Several times Kagawa considered America hypocritical concerning the race issue based on his personal observations.

5. Kagawa is said to have interpreted America's part in the war as a part of her drive to dominate world markets and declared that the

only way to peace is economic mutual aid between nations. This was Kagawa's position before the war. The most recent broadcast prophesied the failure of the United Nations Organization in San Francisco so long as peace was sought "by organized military force centralized in the great powers" and proposed a regional organization of the world with each region attending to population needs, development of resources and monetary circulation and all working toward economic cooperation.

In any of these there is no word to indicate that he was allied with the superpatriotic religious bodies as East Asia Religious League and Dai Nippon Wartime Religious Patriotic Association. There was no quote which directly supported the Japanese government's war program.

The *Christian Century's* conclusions were these:

1. Once Kagawa analyzed America into "Heaven America" and "Hell America," just as there was a "Heaven Japan" and a "Hell Japan." And Kagawa was speaking out against "Hell America." The magazine still saw in him a repudiation of war.

2. Kagawa's main hope was a spiritual revival under any flag.

3. Kagawa was rightfully bitter in the bombings as we have protested obliteration bombing of Allied cities.

Commonweal, in its October 5, 1945 issue, commented on Kagawa's radio messages:

> "What Kagawa said were often things which any Christian, if not blinded by national pride, would be bound to admit struck home."

Immediately after the termination of hostilities there were several articles written by men mentioning Kagawa's attitudes. Typical was the report of Manfred Gottfried, *Time's* Chief Pacific Correspondent, on an interview with him. It appeared in the September 24, 1945 issue. Concerning anti-United States propaganda, Kagawa is quoted:

> "I did. I did intentionally. The Americans said that when America won I would become Premier of Japan. That made me and all Japanese Christians traitors. Therefore, intentionally, I said America must return to the spirit of Abraham Lincoln. I was sorry I had to come down from international Christianity to national Christianity. I had no choice."

In the same interview are other significant quotes:

> "I am organizing a committee to take out all warlike sentences from schoolbooks. We are doing this without the Americans asking us, but I shall ask other nations to do the same . . . There are two kinds of Americans—those who follow Abraham Lincoln and those who follow Al Capone. I believe in General MacArthur and

his spiritual life. In some respects he is winning us by being generous. And Japanese love America's efficiency . . ."

On December 20, 1945, the Army *Stars and Stripes* in Tokyo published an article, "Under Christian Guise, This Jap Fostered War." It immediately brought considerable comment.

Some of the accusations were: that Kagawa was a camouflaged Japanese nationalist and war-promoter, that his radio messages were anti-American, that he believes in the Emperor system. Its first paragraph went thus:

> "A man who has propagandized for an aggressive war; a man who has called for the defeat of the United States on Nazi-like racial grounds, and who still has to a large extent, the reputation in the States of being a Christian pacifist and a social reformer, must be a very clever man indeed."

The author of this article has enlarged his viewpoint about Kagawa in the magazine *The Protestant* which includes his *Stars and Stripes* article. He claimed that Kagawa was one of MacArthur's "sacred cows" and thus incurred the latter's wrath in his army article. The author, Barnard Rubin, goes on to mention several incidents, many of which are personal and unchecked. He said that Kagawa was opposing a democratic system of education. He printed one of Kagawa's analytical studies of America and claimed that "emboldened by the report of their 'expert' (Kagawa) on America (the Japanese military) bombed Pearl Harbor."

The *Christian Century* began looking into the article which appeared in the *Stars and Stripes,* and on March 20, 1946, made this report: A few weeks later the columnist and managing editor (of the *Stars and Stripes*) were dismissed for having been members of the Communist Party. The editor denied party membership but "could not successfully deny that under his control the paper had faithfully mirrored party policy." "Barnard Rubin, the columnist, did not deny his former party affiliation." With such as a background the Rubin article can be seen as a Communist attack on religion and on Kagawa as a liberal socialist who offers "the most enlightened opposition to Communist growth in Japan."

Officially, Kagawa was cleared immediately after the surrender by Counter Intelligence. This action appeared in the March sixth issue of the *Chicago Tribune,* 1946. Also the four man delegation to Japan from the Federal Council of Churches of Christ in America who visited Japan five weeks after the arrival of American troops, and who spent forty-five days in that country, stated that Kagawa was *"still the same disciple of Jesus Christ."* He did not condone atrocious acts by the Japanese Army or retreat one inch from his Christian faith.

Some of the American churchmen take the middle-of-the-road attitude toward Kagawa. Typical is the stand of Richard T. Baker who wrote on the Japanese Christian in the *Religious News Service.* He says,

> "When a Japanese Christian said several days ago that perhaps Dr. Toyohiko Kagawa had become a little too nationalistic during the war and was somewhat too susceptible to public flattery, he just about encompassed in two thoughts the most that can be said against Kagawa today."

Baker thinks that Kagawa is a sincere Christian but has made some errors in judgment during the war. The mind of the Oriental leader is fertile with the suffering of the people, he is a poet and not a logician and is inclined to be trusting rather than shrewd.

There seem to be several significant facts one must keep in mind when considering Kagawa:

1. He is very outspoken against exploitation and economic oppression of any kind. He plays no favorites in his statements. He has consistently opposed the Japanese warlords, as well as the militant Communists and the imperialists. And this, to me, is the key to some of his attitudes.

2. The communists are among the most bitter enemies of Kagawa. And with the rising power of the Russian "Bear" the Japanese Christian is a target of criticism. This explains the statements of Barnard Rubin in the *Stars and Stripes* and other accusations.

3. Through his cooperative plan and his opposition to oppression, Kagawa has made enemies among stand-pat industrialists and imperialists. In 1936 they tried to prevent his landing in San Francisco giving as an excuse his eye disease. While giving the Rauschenbusch Lectures on "Christian Brotherhood and the Economic Reconstruction" at the Colgate-Rochester Divinity School, a Protestant clergyman rented a hall in Rochester and fanatically denounced him. Kagawa retaliated by spending a night in prayer for him. To many nationalistic Americans he would also appear critical and censorious of Western life.

4. Many people cannot see that Kagawa should love Japan, as they cannot see that Niemoeller should be loyal to Germany. They think that America is the only country to be loyal to. Kagawa loved Japan.

Kagawa has always spoken out against Western domination of the East. At the same time he acknowledges the moral degeneration of Japan. He sees Russia's advance into Manchuria, France's reentrance in Indo-China and other moves as imperialism. He sees no advance in the exchange of one form of domination over another. He feels that Asia should be enjoying the good things which they have been denied so long.

Japan was the only nation in the East that had stood independent, and he regrets that instead of real progress it followed the game of power politics.

5. William Axling feels that much of Kagawa's wartime actions arose out of the concept of the group morals. In Japan the family is the social unit and not the individual. Thus with the status of the Japanese church at stake Kagawa had to maintain its life during the war. So when America proposed to make Kagawa premier, it placed the whole church in a serious state. Occidental Christianity was placed as a subversive and divisive force. And the Japanese Christians could have been accused of being traitors, and fifth columnists. *Christian Century* considered this a very base move on the part of any who proposed this scheme.

In the book *Christian World Missions,* Kagawa's own written chapter appears. And this is a very clear statement. It was penned after the termination of hostilities. It begins,

> "I had been trying my very best to keep peace between our countries because I could imagine the present grievous catastrophe long before the war. On November 30, 1941, I received a telegram from Washington sent by Dr. E. Stanley Jones, who kindly suggested that I hold prayer meetings, because the coming week was supposedly the most critical moment for the two nations. So we gathered together and held prayer meetings for the following seven days and nights. We also sent President Roosevelt a telegram asking for his cooperation with us toward peace."

Kagawa goes on to recapitulate some of the history of Christianity of Japan. Then, he says that Japan prepared for war against the United States. Having to fight Britain as well he saw Japan going to ruin. And the Christians of Japan prepared for persecutions.

> "At the outbreak of the war I had felt that if I could only go out into the Pacific and die on the cross as Jesus died, it might be that I could bring about reconciliation between the two countries without war. A United States newspaper correspondent asked me a sarcastic question—if I was glad Japan was defeated. I answered immediately: 'No, sir! I wish I had rather died.' My mind was full of my earlier vision. Without realizing that the friend I was talking to would not understand what was in my mind I simply said, 'I wish I had rather died.' I really meant, 'died on the cross of Christ.' The correspondent then published a statement that I would rather die simply because Japan had lost the war. The agony of my heart, however, was not so simple."
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> * * *
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> "We all realized that Christianity would be in danger of being squeezed to death between the two forces when Japanese militarism and the colonial policy of European countries would have a

head-on collision in the East. Those of us who held the ideal of absolute pacificism feel that Japanese militarism should be suppressed and the European countries would be happy about it. Consider, for instance, that American correspondent who sent *Time* an article in which he said that Kagawa was happy about Japan's surrender. If I were one who could rejoice over the defeat of my country, the Japanese public would certainly have revolted against me, and all our Christian activities would have been stopped. If the independence of Japan is entirely given up, and if she is going to be a slave of European countries, the establishment of independent Christian church in Japan by an independent people can never be prayed for. But, on the other hand, if the militarists had taken complete control over Japan, true Christianity would have been extinguished, and nationalistic Shintoism would have been forced upon the people."

* * *

"I did not like war. But at the same time I could not deny the reality of war. My settlements, built up at six different places in Osaka, Kobe and Tokyo for mission work among the laboring class, were all burned down in air raids. In Tokyo, in the early morning of March 10, 1945, 130,000 women and children were burned to death within a few hours. Among the ninety-two big cities 70 per cent were burned down. If you should say that this was punishment for our revolt against America, I should have accepted the charge without arguing; but, after all, I could not blind myself to bitter reality. I could not deny the fact that the only independent nation of the whole of Asia was in peril of collapse. I had not wished to win this war against America, and there was indeed no hope for that, either. I prayed hard, asking that if Japan had to be defeated, at least 10 to 20 per cent of our land might be left with the remaining people."

* * *

"The war ended at last. Japan made a complete surrender. However, I could not have been happy, either, if Japan had won the war. I have gone to China to express my repentance to her people, and I wish I could express my repentance to the American people too. The moral degeneration of the Japanese people has been tremendous. I think that if we ever had won the war with this moral deterioration among the people, the whole of Asia must have been thrown into the worst stage of corruption. From this point of view there is a definite reason why Japan lost the war."

* * *

"Materialistic atheism in Japan is gaining power these days. Many of these atheists are affiliated with Russian Communists. Now that the right-wing militarists have left the stage, I am suffering new persecutions from the left-wingers. Our Bible tells us that all Christians are to suffer persecution. I have determined,

therefore, that I will perform my mission throughout the rest of my life, no matter how many oppressions and hardships I have to face in the future."

William Axling says:

"His Christian Service Centers in the slum areas of Tokyo, Osaka and Kobe have been bombed and burned. When the war broke, labor unions which he pioneered in organizing were abolished by military decree. The nation-wide network of cooperative societies which he promoted, with their seven million members, were taken over by the government and regimented. His many projects for the Christian reconstruction of rural Japan were driven on the rocks."

However, he is the Christian leader striving for reconstruction. And as a fearless bearer of the Christian tradition declaring God's love without favor to East or West he is in the line of the prophets.

(Acknowledgement is due to the many magazines and periodicals from which much of the material is drawn. Special acknowledgement is given to the following books: *Christian World Mission,* edited by William K. Anderson for the Methodist Church, 1946, in which Kagawa's own chapter appears, and *Kagawa,* by William Axling, Harper and Brothers, 1946.)

In This Issue

Victor Fujiu, Japanese-American student who will receive his B.D. degree this June, brings us the enlightening article on *Kagawa During World War II.*

William Norwood Hicks, M.A., '28, author of *Two Decades of Teaching Religion In A State University,* is Professor and Head of the Department of Ethics and Religion of North Carolina State College of Agriculture and Engineering of the University of North Carolina at Raleigh.

Mary Cady James, M.A., '43, is Teacher in Weekday Church School at Mansfield, Ohio, and brings us the article on *Religion in the Public Schools.*

Ted Rodd, minister of the Methodist Church at Otsego, Ohio, and present student, gives us the reflections on *The Use of the Book of Revelation in Contemporary Preaching.*

Religion in The Public Schools

Mary Cady James

Let us grant at the outset that there is much more religion in the public schools than can be neatly tabulated or attributed to any organized effort such as the Weekday Church School movement. The determining factors are the character and practices of the individual teachers and the principals. It should not be forgotten that large numbers of pupils start the school day with the Lord's Prayer. In many rooms a Psalm or other Bible passage is read. Sometimes a Christian hymn is sung. I have known many teachers to encourage the memorization of Psalms or verses, even to teach an alphabet of verses. Many teachers read regularly or at odd times from Bible story books. Excellent ones are in many school libraries and on school room browsing tables.

Having recommended *One God* by Florence Mary Fitch to several schools upon their request, I was gratified one day to find a teacher with her Protestant and Jewish pupils embarked on a mutually profitable interfaith exploration. The teacher exclaimed, "I am certainly getting a liberal religious education under the cross-fire of the children's questions!" The majority of teachers are genuinely concerned over the character development of their pupils and will go as far as they consider legally permissible to give them religious culture by whatever means they can.

Any consideration of our subject which ignored the efforts of conscientious teachers and principals to build enduring moral and spiritual foundations in the lives of our children would be inexcusably unjust and ungrateful. It is due not to the mere sufferance of the school personnel but to their sympathetic interest that the program of the Weekday Church School succeeds in any large measure. One Jewish teacher said to me, "I think this idea of making religion a part of regular education is grand. It makes religion something for everyday living." Here was approval instead of possible antagonism.

But since the method of teaching religion in the public schools to which religious groups are now turning most hopefully is the Weekday Church School, that aspect of the topic should receive major emphasis. Several reasons make this consideration timely.

Dr. Erwin L. Shaver of the International Council of Religious Education has reported that over two million pupils are now enrolled in weekday religious education classes, more than double the number four years ago. A movement of such phenomenal growth demands appraisal.

The Weekday Church School has made news recently as a controversial subject because of the Champaign lawsuit. Many may need reassurance that the good accomplished compensates for the risk of opposition by the avowed foes of religion as well as by those fearful of endangering either the freedom of religion or the freedom of education through this cooperation of church and public school.

There is the spectre of increasing crime before us. J. Edgar Hoover's oft asserted belief that there is a close correlation between juvenile delinquency and non-attendance at Sunday School suggests that weekday religious education is also worth trying as a preventive for youthful waywardness.

Mounting religious illiteracy in this country is another startling problem. "Half of our children are unreached by any form of religious nurture," states Dr. Shaver. Weekday religious education presents the chance to reach large numbers unreached by churches, not only in city areas where parental negligence is chiefly to blame, but also in rural areas where no churches exist to serve vast numbers of children. For example, in twenty-two communities in Virginia, where there is no church, this program is going on through the cooperation of the public schools. Surely all who realize the part religion has had in molding our best democratic ideals are concerned that it shall not be debarred from the education of future citizens.

The dissatisfaction generally felt with the accomplishment of the average Sunday Church School leads many to look with hopefulness to this supplementary program of religious education throughout the week.

The prolific increase of strange, irrational sects in the country points to the need of some normalizing, general instruction in religion, if our country is not to be torn to religious shreds. There needs to be a leveling of sectarian special and peculiar doctrine to the broad foundations of the Kingdom of Love and Righteousness. In this field of public school religion it seems likely that the common denominator in religions can be found.

A special reason can also be given for the interest of Oberlin men and women in this subject. Through a third summer workshop held in collaboration with the Ohio Council of Churches, the Oberlin Graduate School of Theology is actively fostering this movement by offering better training to Weekday Church School teachers of Ohio and adjoining states.

In Mansfield, Ohio, over twenty years ago, a school board cordial to the alliance of education and religion, allowed a Protestant Council of Churches supported by the P.T.A. Council to offer non-sectarian religious

education in the schools. At present, instruction is given in grades three to six. The board, of course, assumes no financial responsibility for the program, but reserves the right to pass judgment on the acceptability of the teachers and the courses since these are admitted into the school system. The arangement used is known as "staggered released time," meaning that the teaching goes on during successive periods, taking class by class in their regular rooms. The time is taken from regular school subjects.

Over 1160 fifth and sixth grade children in the ten public schools fall to my share of the religious education responsibility. The contact comes only once a week in periods ranging from 25 to 45 minutes long. The majority are 35 minutes long. Thirty-five classes and trips between schools well fill the week. The associate teacher for the third and fourth grades has 37 classes with an enrollment of 1260 children. There is no time for home visitation and scarcely any opportunity for personal conferences, both of which are needed for follow up work. This allotment of time and teaching load falls far below the standards set up for the state by our Ohio Council of Weekday Church Schools. The norm is 20-25 classes per teacher, a maximum of 35 pupils to the class, and 45-60 minutes for instruction. Fortunately the Mansfield situation is not typical in Ohio, and better results to recommend Weekday Church Schools can doubtless be found where conditions facilitate better teaching.

However, large classes and heavy schedules but reflect the problems of insufficient teaching staff, overcrowded buildings, and overfull schedules that harass the school authorities. The Weekday Church School teachers can but adjust themselves sympathetically without resenting the limitations put upon them. The very brevity of the time allowed for a class shows a confidence that even a slight amount of time is worth the granting. It is evidence of faith in the potency of religion. There is time to put in the yeast, to plant the seed.

The other system, even more in use, is released time for attendance of classes at nearby churches or other buildings, either on a simultaneous release of all classes or the staggered schedule. Simultaneous release would require a large number of teachers who would probably have to be part-time workers, generally not as well trained professionally.

In my estimation the school situation is far preferable to any other. It presents less of a problem to school authorities. To let a large group of children go out to a neighboring church or several denominational centers must break into the day's routine very disturbingly. A larger allowance of time for the preparations for departure and for making the trip must be given than if the teacher entered their usual learning environ-

ment. On the staggered release schedule, the few who do not elect religious education remain as a special problem to the teachers. In the school setting, doing their own work on the outskirts of the religious education class gives this minority a chance to know what is going on, and a change of attitude may result. One example is a boy whose father is in the penetentiary, but whose mother insisted on his taking religious education. He showed his own violent opposition by purposely losing his work book. I learned it was best to ignore his stubbornness. Recently he has tried to obtrude himself by wanting to do various things for the class and the teacher, and without realizing what he was doing answered questions in general discussions. Back in the cloakroom one day I discovered him ransacking the shelves, trying to recover his workbook. Another instance is that of a Catholic girl whose mother objected to her taking the course. But she increasingly wants to share class activities by offering to read Bible passages. She volunteered an original prayer for the Thanksgiving program and wanted to write the latter for the overseas relief project.

Moreover, the school room is much more associated with serious work and study than the intervening streets and even the church. Youngsters are apt to take full advantage of a brief outlet of their spirits and the task of restoring them to the mood for study and calling out a reverential attitude appropriate to a church setting must often be a difficult one.

Segregation into various church groupings seems to me an unfortunate practice, though it is better than nothing gained for weekday teaching of religion. But it seems such a dramatization of divisiveness. Perhaps, however, much can be accomplished with a more homogeneous group in a more religious setting and with more facilities for carrying out handwork and other projects.

On the other hand, the teacher in the regular school setting has the advantage of easier cooperation with school teachers, and better chance to correlate with school subjects, and is apt to draw together a more inclusive group—children representing many varieties of Protestantism, children with Catholic or Jewish background, and those with little or no religious background. Christian teaching need not be ramming Protestantism down the throats of Jews and Catholics. It is ideal to have a sponsoring Interfaith Council of Religious Education. They enter the main areas of religious education conforming to the objectives for religious education adopted by the Council. Evolving curricular materials locally is discouraged by the leadership of the Weekday Church School movement as uniform standards are being sought to raise the quality of the movement as a whole.

However, sometimes the constituency has to be reckoned with. The Mansfield Council of Religious Education wanted a course of instruction in the Bible accompanied with an inexpensive mimeographed pupil's workbook. The teachers were directed to construct their own courses. My colleague has developed a workbook for the third grade called "Learning to Live," based on stories drawn from both Testaments, and a fourth grade workbook named "Leaders of Long Ago," using Old Testament stories in chronological order. The study for my fifth and sixth grade classes is entitled "Exploring the Bible." In the fifth grade, it goes into the organization and contents of the Bible as a whole to facilitate the use of the Bible, giving special emphasis to the historical narrative running through the Old Testament. The course is much illustrated by maps, charts, and pictures. In the sixth grade, the study centers about Jesus, and the experience which the New Testament writers had which led them to portray him as they did. The children enjoy the examination of Scripture passages and the building up of the personalities by the exercise of their imaginations upon these clues. Social service projects and stories of modern application of principles found in the Bible relate their study to religious living in the present.

Though it is only sensible to take all possible care that the course is suited to the majority of the class, it can hardly be a mistake to assume from the beginning that the teacher herself must undergo constant adaptation. This means more than the desirable improvement in teaching methods; it means the increasing expression of religious values in the quality of relationship between teacher and pupils. I feel sure that Miss Smither's definition of a good teacher would include a large capacity for friendship with children. The course cannot win the children on its own merits, however excellent it may be.

The response of children on the whole to the program of religious education in Mansfield is eager and full of interest. Perhaps as positive criterion as we have is the question of departing sixth graders, "Do we have religious education in Junior High School?" Faces fall at the answer, "No." Or, there will be a hearty greeting on the street from seventh graders, "Wish we had religious education now," or, "I've kept all my religious education notebooks and like to look them over." One tall young lady, a sixth grader of the previous year, confided to me that she was now an associate teacher in the Primary Department. She enjoyed it but sometimes wondered just how much she was getting into the children's minds. She said she could appreciate just how I felt. This sharing of my feelings on the plane of a fellow-worker was the highest of compensations.

The values of this type of religious education have been already somewhat indicated.

Further, it makes growing religiously a part of the child's total mental and social development guided by the educational process. It brings about a better integration of the personality, for religion is not a separate phase of thinking and living. Religious education in the open discourages erratic developments. Peculiar ideas resulting from the indoctrination of sects often receive a corrective from the more wholesome thinking of the majority in the school group. There is freedom and naturalness in talking about religion which does away with inhibitions. Children are apt to be more spontaneous with their questions than they are in Sunday School. "How do we know there is a God? Is Jesus the same as God? Was there ever anybody else as good as Jesus? How do we know Jesus lived?" Are some of the daring questions that would seem impious to raise in Sunday School or Church. There is an added intellectual stimulus in the atmosphere of the school.

The Weekday Church School answers the need of identifying religion with wide human experience instead of capricious private thinking and sentiment or the sentiments and beliefs of one church group. It is easier for the child under such basic teaching as he receives in the Weekday Church School to grasp the truth that religion is broad as all humanity and as long as all the history of the race; that it is not merely a personal mood, but an immense social and spiritual accumulation.

Finally, I would give large credit to the Weekday Church School for further democratizing religion by making it accessible to all classes of children. Religion as well as education is the natural right of every child. The child that comes out of a hovel scarcely covered with the filthy clothes that serve him for night as well as for day; the child that emerges clean and well clothed from a well furnished house or apartment; the normal child with ready capacity for learning; the slow, dull, oversized child that would not attend the Sunday School with those of his mental age; the child who has had careful home training; the child warped by neglect or vicious environment—all may receive the same teachings of the fundamentals of right relationship to God and fellow men which is the only safe basis for an enduring civilization.

The Spring Retreat of the Graduate School of Theology was held on May 15, 1947, in the Methodist Church at Amherst, Ohio, where Edgar Smith, present student, is the pastor. Dr. Harold Carr, from Lakewood Methodist Church, (Cleveland, Ohio) was the speaker.

Two Decades of Teaching Religion In A State University

William Norwood Hicks

Two decades of personal experience are not compressed into a few hundred words. However, the cardinal points regarding the establishment of the Department of Ethics and Religion at the North Carolina State College of Agriculture and Engineering of the University of North Carolina at Raleigh are these:

In the spring of 1927, President Eugene Clyde Brooks approved a plan to inaugurate in the fall of 1928, certain non-sectarian courses in religion at the North Carolina State College. These courses were to be functional in nature and geared realistically to the needs of the students who might take them. They were to be open to students in the junior and senior classes on an elective basis. President Brooks believed that it was in the nature of disservice to religion and injustice to the future citizens of the state and nation to laboriously avoid reference to the religious view of life as often seems to be the practice in the state university. After all, religion is an integral part of American history and heritage, while education, technological or otherwise, is of increasingly doubtful value unless it produces in the personal lives of those subject to it, faith, integrity, and a genuine sense of social responsibility.

Dr. Brooks, I think, was of the conviction also that all teachers, regardless of their specialty, teach philosophy and even religion. Nevertheless, it was definitely a pioneering effort when in September of 1928, the first course in religion, for "credit," as well as, for "salvation" was offered at the North Carolina State College.

The first course in religion, was called *The Life and Teachings of Jesus,* and like the others that have been added since that time, was a one term course, a unit of study in itself. Setting up each course as a unit of study is of basic importance in the technological branch of the state university, since students of technology have a very limited amount of free elective time to be devoted to the humanistic-social studies. Not only must each course in religion be made up as a complete package, but much abridging is necessary in all instances and often large segments of subject matter ordinarily considered to be important must be omitted entirely.

Technological students, perhaps by temperament, and by indoctrina-

tion without question, want all things brief, clear and to the point . . . a formula is usually required and it is highly desirable that one know the derivation of the same. The expression, "I prefer to *see* rather than *hear* sermons," suggests the rather general attitude of technological students. As a matter of fact, this is a very desirable attitude, provided it is not carried too far.

The students in this first course in religion at the North Carolina State College were serious and charitable. They taught the professor many fundamental lessons, had a real part in getting the project off to a good start, and certainly earned through their support of the plan the abiding gratitude of those interested in making the new venture succeed.

Other courses have been added to the list of offerings of the Department of Ethics and Religion, usually one at a time, and always in the light of what seemed to be a real or potential need. The following courses are among those now listed in the college catalog: *Introduction to Religion,* which is a study of the characteristics of the major religious sect of America and brief survey of recent trends in religious thought; *The Life of Jesus,* which is an account of the career of Jesus as recorded in the Synoptic Gospels and interpreted against the religious, economic, and political background of the age in which Jesus lived; *The Teachings of Jesus,* a review of the ethical and religious teachings of Jesus as recorded in the Gospels, with emphasis upon the contrast between the teachings of Jesus and his contemporaries; *Comparative Religion,* a brief history and survey of the characteristics of the living religions of the world; *Social Ethics,* a study of the ethical codes and practices of the larger professional and business groups, with appropriate emphasis on the nature and evolution of moral values; *Ethical Problems of Adolescence,* a survey of adolescent-youth adjustment, approached from the ethical angle; *Problems of Marital Adjustment,* a vocational course in which the pertinent findings of biology, psychology, sociology and ethics are focused upon the personal problems of premarriage adjustment and family living.

The courses offered by the Department of Ethics and Religion are definitely functional and our program has been developed with care, conservatism, and hard work. The cooperation of the college administration, the sympathetic assistance of members of the faculty, and the inspiration of students, individually and collectively, have been the cornerstone factors in the attainment of whatever success we have had. Surely, the students in these courses have had more influence than they realize in determining the expansion of the program, the courses to be offered, the books on the reserve shelf, and the prayers of the teacher.

Students are always more interesting than courses, for there is infinite

variation among students. Lectures and courses, on the other hand, are often "the same yesterday, today, and tomorrow." The large majority of students who take the courses in religion at the North Carolina State College are Protestants by affiliation or preference. The others have a wide variety of preferences and affiliations. No deliberate effort is made by the department to determine the religious preference of the student, nor is it of particular concern if he avows no preference or affiliation, so long as he meets the academic requirements and is seriously interested in "the search for truth, goodness, and beauty." Naturally enough, some of the students in these courses are quite orthodox, others liberal. Some are naive about matters religious, while a few are sophisticated and cagey. Quite a few are agnostic. A larger number now than usual are cynical.

A few recent student comments, that fairly bristled with sincerity when they were made, will reveal, I think, the variety of attitudes present in the state university class in religion.

"I am through with altruism and compassion," said a young veteran. But in the course of friendly discussion he conceded that he would still be altruistic and compassionate in his own home and family circle.

Another student said with reference to his general college experience: "My studies are a bore, however, my fraternity life has and does mean much to me. . . . I am very much confused and probably somewhat afraid."

When the professor requested a definition of the Christian Church a few days ago, one student promptly responded, with clenched jaw, as it were: "The Christian Church is organized misrepresentation of Jesus of Nazareth."

In the state university class in religion all types of students are to be found. The agnostic, the cynic, the fundamentalist, the liberal, the humanist and the atheist are there. In short, the class in religion is a cross-section of religious America and from contact with this cross-section three convictions arise: (1) Our young people know but little about the great American religious heritage; (2) there is very little general interest in organized religion and no enthusiasm for sectarian emphasis; and (3) there is genuine vigor, a fine sense of tolerance, and real hunger for faith more satisfying than scientific materialism and the doctrine of enlightened self-interest.

There are many unsolved problems in connection with the teachings of religion in the state university. In truth, the surface of the great need and opportunity has only been scratched. But a beginning has been made, for today many of the leading state universities scattered all over the country have departments of religion. A larger number of the state

universities are doing much along the line of religious instruction through the religious emphasis in courses in other fields. Many different schemes for meeting the religious instructional needs of state university students have been tried in the past, but it seems to be generally agreed now that the most satisfactory and effective arrangement is a department of religion exactly on par with the other departments of the university and subject to the same rules, regulations and requirements as the other departments. Of course, every state university has its peculiar problems that must be met with common sense and ingenuity, and dealt with strictly in terms of local needs and possibilities. In every case, however, there is growing urgency now relative to getting the thing done. The widespread moral confusion, personal frustration, and spiritual rootlessness of the hour are causing all thoughtful educators great concern and are creating the opportunity and demand for moral and religious programs of instruction.

The philosophy of the Administration of the North Carolina State College was voiced by Chancellor John W. Harrelson recently when he said to a college audience: "No person training for leadership can afford to neglect the religious element of his makeup, and spiritual principles are the foundation of a stable social and economic order." Certainly, the administration of the college has given hearty support to the Department of Ethics and Religion during the entire course of its formation and development. The task is not finished, just solidly begun, we should say. Many more workers are needed in this field, but as this is a peculiar assignment, special qualifications are definitely required in those who undertake it.

It dawns upon me as I write these lines that I have spent a major portion of my productive lifetime doing what was in the beginning a type and kind of pioneering. Frankly, I did not think of it that way at the start. It just seemed a natural and appropriate thing to do. A natural interest in young people, an engineering education background, study in the fields of education, psychology, sociology, and Philosophy of Religion added up to a "call." Somehow the opportunity to follow the call presented itself, though not in exactly the "right out of the blue" fashion, and as they say, "the rest is history."

The other thing that stands out in my mind at this moment is that fundamentally any success that I have had during two decades of teaching religion in a state university should go to my own teachers of the past, and high in this list are Dr. Herbert A. Youtz, Dr. Walter Marshall Horton, Dr. G. Walter Fiske, Dr. Kemper Fullerton and Dean Thomas Graham.

The Use of The Book of Revelation In Contemporary Preaching

Ted Rodd

The use we make of any particular book of the Bible in our contemporary preaching will depend almost as much upon concepts of what good preaching is, as upon the contents of the book itself. If we assume that there is value in knowing the Bible just because it is the Bible, we may preach exegetical sermons from almost any part of it. If we are looking for a text, a happy wording of a theme we already have in mind, we may lift verses from their context and use them very much as we please. And there is the kind of preaching, so called, which is isegesis pure and simple: a text may be used as a springboard from which the preacher may jump in any conceivable direction.

Unfortunately, it is in one or more of these types of preaching that the book of Revelation is most frequently used. The book seems particularly full of single verses and parts of verses which have great appeal, but which could seldom be used in their context. Many apocalyptic preachers, taking a continuous-historical view of the book, believe that its prophecy of the imminent destruction of the world is still, after more than eighteen centuries, to be taken literally. So many sermons are preached in this vein that others, representing a saner view and disclosing the religious significance of the book, are badly needed. In communities where apocalypticism has gained a strong position the preacher will have to exercise care not to give needless offense. Where apocalypticism is not prevalent, he may find that the other books of the Bible present most of the worthy themes of Revelation in more attractive form, so that he will have little occasion to use this book.

Turning to a brief survey of the themes of Revelation suitable for preaching, we come naturally to doctrines of Christ and of God. Generally speaking, the passages concerning these topics are to be dealt with cautiously, because of the sub-Christian implications often found in them; but some make good texts. Of more intrinsic worth and appeal for homiletic purposes are the beautiful passages of comfort for the sorrowing, of encouragement for the fearful or suffering, and of warning for the sinful. *Revelation* presents powerfully the struggle between religion and the state for the supreme allegiance of the individual; above all, it holds out the

hope that come what may, God will save his people. These positive themes are worthy of our consideration as preaching material, even though some of us may consider them to be presented just as effectively —and more attractively—elsewhere.

Doctrine of Christ and of God

The ascription to Christ, 1:4-7, may be used as the basis for a sermon on the Love of Christ. His revelation of God ("the faithful witness"), his resurrection, his act of freeing us from our sins, the assurance of the victory in his second coming are presented here. As always in exegetical preaching, however, we must be careful of using all our text, unless we want to leave theological implications with which we disagree. We may have reservations about the passage "has freed us from our sins by his blood" (1:5c); and certainly most of us, in preaching on the love of Christ, would hesitate at the last clause, "and all tribes of the earth will wait on account of him" (1:7c). This passage hints at the punishment of the unsaved which plays such an important role in the book and which detracts from its value for us.

The ascription is followed (vs. 12 f.) by a symbolic description of Christ which may, for some kinds of homiletical minds, provide material for another sermonic picture of Christ. The symbolism itself, while striking, is rather too abstruse for detailed exegesis: the robe, girdle, hair, eyes, feet, etc., yield hardly enough flour to make milling worth while. Verses 17 and 18, "Fear not, I am the first and the last, and the living one . . ." express well the eternal being and power of Christ. But as in the case of verses 5:2 f, expressing the worthiness of Christ to break the seals, and 19:11, describing Christ as conqueror and avenger, we may question the religious implications and the worth of these verses as preaching material. Although we may have to concede that the Christology of *Revelation* is "the richest in the New Testament," we cannot agree that it presents the highest ethically, morally, or spiritually.

Very much the same criticism can be applied to the doctrine of God presented in *Revelation.* God is the one "who is and who was and who is to come" (1:4); he is symbolized in his majesty and power in the throne scene of chapter 4; he is referred to as creator in 10:6, as a God of wrath, not easily appeased, in 15:7. Again, although these passages and the hymns of praise found in other places (cf. 4:11, 15:3,4) offer effective material for public reading, they are hardly the sort of theological subjects one would want to preach on today. Jonathan Edwards or other early Calvinists might have found them more suitable.

Apparently the theology and Christology of *Revelation* have had little currency in recent sermons, and this is just as well. Besides the fact that

they do not have the appeal of these doctrines in other parts of the New Testament, they are in places sub-Christian.

The book was written to arouse the people to action and to loyalty in a time of crisis; any shortcomings of the work must be overlooked, because such writings were necessary to save Christianity. E. F. Scott has pointed out that the greater part of the book presupposes that the elect have already been saved; that the world and its inhabitants are under the power of Satan, unalterably opposed to the will of God. If we grant the validity of these presuppositions, then of course we can excuse the author for having no moral code; for assuming that he and the church are pure and righteous, deserving perfect bliss, while all others are beyond repentance and beyond God's forgiveness, deserving only the eternal torment which he is prophesying for them. Even so, we cannot acknowledge that such writing was "necessary for the preservation of Christianity," even though it might have been necessary to preserve the loyalty of some who called themselves Christians. On the same grounds Hitler might have defended *Mein Kampf*. If we grant Hitler his fundamental assumptions of the superiority of the German people and the worth of other peoples only as they contribute to the welfare of the Germans, we must acknowledge the logical consistency and truth of all of *Mein Kampf*. We must recognize the fallacy of original assumptions, their pagan implications. As Christians we can no more excuse the author of *Revelation* on the grounds of his purpose than we could excuse Hitler. Both were fundamentally, radically wrong; the teachings of both were calculated to justify hatred of the non-elect and indifference to their suffering, if not outright exultation over it. We cannot conceive that Jesus or God would be cruelly vindictive (as in 19:11 f.) after repentance is no longer possible (if indeed such a state can come to large numbers of people) any more than before. "Love your enemies!"

Consolation and Hope

The strongest and most valid message of the book and of Apocalyptic generally—is that in spite of any physical calamities God will care for his people. It is this message that gives the book its appeal and makes it so popular in times of stress. During the recent war, Dr. Walter M. Horton reports, there was a great increase in its popularity in the devastated regions of Europe; people looked to God for deliverance from catastrophe when there was no one else to whom to turn. But even this subject must be handled with care, if it is to be handled honestly. Few of us today believe in a physical divine intervention into the affairs of men; and in our preaching we must be wary of throwing a sop to those in extremes.

We turn, at length, from themes of questionable worth to those of

real positive value for our preaching. Of these the concept of divine support for the faithful (i.e., spiritual aid, not physical protection), is, as we have indicated, the most important. It is found in numerous places: "To him who conquers I will grant to eat of the tree of life" (2:7); "He who conquers and who keeps my works until the end, I will give him power over the nations" (2:26) *et al.* This theme is closely associated with that great passage of hope and comfort concerning the eschaton:

> Who are these, clothed in white robes, and whence have they come? . . . These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. . . . And God will wipe away every tear from their eyes. (7:13-21). Then I saw a new heaven and a new earth . . . (22:1 f).

In the first of these passages John was referring to the bliss of the martyrs; in the second, to the New Age for the Church; nevertheless both have great value today in sustaining the hope for individual happiness in the life after death. In this devotional use lies their chief value; they form an excellent background for a sermon of consolation and hope, but are seldom used in straight exegesis.

Encouragement to Loyalty

The problem of the struggle between church and state for the supreme allegiance of the individual is presented as part of the fundamental dualism of the book, the war between good and evil. The first stage of this war is presented in 12:7-12, describing the war in heaven and the expulsion of the dragon. This paragraph seems to have little material for direct homiletical use, although it is among those woefully misused by some apocalyptists. Its religious value is in showing the certainty of the victory of good over evil: the matter has already been settled in heaven, although the struggle continues on earth.

This brings us to the descriptions of the two beasts given in chapter 13. Little needs to be said about the literal interpretation of the chapter, except that the figure of the beast has had a marvelous attraction for certain literalists through the centuries; attempts have been made to identify the first beast (intended by the writer to represent the evils of the secular world, identified with the Roman government in the person of Nero) with various hated or feared historical persons, such as Luther, Kaiser Wilhelm, Hitler, and different popes.

Chapter 13 stresses the critical importance of remaining loyal to one's religious beliefs under pressure of commercial and social ostracism and threats of physical torture. Encouragement for such loyalty was the theme of many sermons during the recent war. Many pacifists were putting re-

ligious convictions above the claims of the state; and preachers coming to the defense of these pacifists needed scriptural support for their sermons. Theoretically chapter 13 should give such support. As a matter of fact, however, the message is given in too symbolic a fashion to mean much to the casual reader, even when expanded by the preacher. Generally speaking, only persons with an apocalyptic bent would accept this passage as authoritative on contemporary problems, and many of them would take the "Beast" too literally to think of identifying it with United States conscription laws. Thus, although this passage from *Revelation* does support the claims of the conscientious objector against the claims of the state, some preachers passed it over in favor of passages from the Sermon on the Mount.

Warning Against Indifference and Apostasy

The passages of warning directed to Ephesus, Sardis, Laodicea, and the other communities provide excellent sermon material, highly apt for some of our indifferent and self-satisfied churches.

> But I have this against you, that you have abandoned the love you had at first. (2:4). I know your works; you have the name of being alive, and you are dead. Awake, and strengthen what remains and is on the point of death (3:1c-2). I know your works; you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked . . . Those whom I love, I reprove and chasten; so be zealous and repent (3:15-17, 19b).

If anything, these passages are too pointed, too caustic for us to use today. We may feel that our churches are just as self-satisfied, just as lukewarm, as Sardis and Laodicea. But it would take a stout-hearted man indeed to use these passages as the basis of a sermon in his own church! These warnings were a part of the belief in the cataclysmic coming of the kingdom. As calls to corporate repentance they were intended for those who were already nominal Christians, offering a striking contrast to later passages where repentance is considered no longer possible. Cf. 16:9,

> Men were scorched by the fierce heat, and they cursed the name of God who had power over these plagues, and they did not repent and give him glory.—Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy. (22:11).

Evangelistic Preaching

Two of the greatest texts for evangelistic preaching are found in *Revelation.* "Behold, I stand at the door and knock" (3:20). The pa-

tient, persevering, seeking Christ is portrayed here; the possibility of communion and fellowship with him is made vivid. "The Spirit and the Bride say, Come. And let him who hears say, Come. And let him who is thirsty come, let him who desires take the water of life without price" (22:17). This "great invitation" is probably the best example of a text which must be lifted out of its context. "Whosoever will" includes all, in our present-day evangelism; but John is describing the marriage banquet to take place after the Judgment. Only two verses above we read that "Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and every one who loves and practices falsehood." No, this invitation was meant only for those already saved, not for sinners needing salvation.

We have commented upon the chief doctrines in *Revelation* offering material for sermons: Christ, God, consolation and hope for the future invitation, repentance and warning against indifference and apostasy, and encouragement to loyalty. As indicated above, many passages can be used if lifted from their context; and many striking symbols, such as the four horsemen, the bowls and the trumpets, the woman with child, and the battle of Armageddon, offer possibilities for preachers whose style makes their use desirable. Again, the literal interpretation of these and other symbols by the preachers who most frequently use them has destroyed any appeal that may have had for many of us.

To summarize: the most beautiful passages of hope, consolation, and invitation found in *Revelation* either must be taken figuratively and used as devotional or background material, not directly as texts; or they must be lifted from their context in order to be applicable today. Passages on Christ, God, and the Judgment must be used with caution, because of their sub-Christian implications of cruelty and hatred. These criticisms, and the general one that most of the worthy ideas are better presented in the Gospels or in Paul's writings, lead to the conclusion that, although one may preach from *Revelation*, he can do about as well without it.

Members of the Graduate School of Theology spent a very profitable day on a Field Trip to Cleveland, Ohio, May 20, 1947. They visited six representative churches in which they were able to learn of the ritual, order of service, etc., of each. The churches visited were: Lakewood Methodist Church, St. Mary's Roumanian Orthodox Church, The City Mission, Trinity Cathedral (Episcopal), St. John's A. M. E. Church, and the Fifth Church of Christ, Scientist.

The North American Interseminary Conference

The best way to define this proposed assembly of seminary students which will meet in Oxford, Ohio, June 11-18, is to tell what it will not be. It will not be just an adventure in fellowship, for pre-conference planning suggests that it will very definitely point beyond that. Rather, it will be an adventure in grappling and understanding the task of the Church in our world. All seminary students are aware of the fact that we are one world in the fear of atomic energy. This conference proposes a unity which can alleviate this fear. In fact, it offers the only unity which has this potency.

The conference, sponsored by the Interseminary Movement, of which President Henry Pitt Van Dusen, of Union Theological Seminary is chairman, is the culmination of a three-year program which was projected in 1944-45. The Movement which has been in our seminaries for sixty-five years took on the task of building a strong student movement among our seminaries. It is rather striking that seminary students so projected themselves at a time when the world was wringing its hands in despair. While there is yet despair, we will come together at Miami University, the home of many a national student assembly, to discuss the theme, "Man's Disorder and God's Design." Current interest, thus far, gives evidence that approximately one-fourth of the 5000 North American seminarians will be present at Oxford.

To prepare students for this conference, four commissions composed of eighty outstanding Christian scholars were organized in 1944 to produce study materials. The result of their collective thinking is the *Interseminary Series* (Harpers, 1946). Study groups in all the seminaries are familiarizing themselves with the material in this symposia. The series is also required reading for the American delegates who attend the World Council of Christian Youth in Olso. These volumes are considered to be the best post-war statement of the task of the Church as it relates itself to the various areas of our culture.

Never before has a conference of seminary students of such magnitude been attempted on the North American Continent. Out of this conference may come the incentive for a new American churchmanship.

U. G. NIXON
Oberlin Interseminary Representative

Seminary Announces New Rates

On March 29th the Board of Trustees voted "that, beginning with the first semester of 1947-48, a tuition charge of $75 per semester be instituted in the Graduate School of Theology, with the provision that for schedules of fewer than 12 hours or more than 16 hours a charge be made of $5 per hour, and with the further provision that in no case the total tuition charge for degree candidates exceed the following limits: B.D., $450; A.M., $150; S.T.M., $150." They also voted to increase the Health Fee to $7.50 per semester.

The Board decided to make a substantial addition to the scholarship funds available in the School of Theology so that the increased cost should not work a hardship on any student.

Cosmopolitan Barber Shop Is Sold

Early last month Oberlin's two-and-a-half-year experiment in an all-races barbershop ended with the announcement that the Cosmopolitan Barber Shop had been sold by its stockholders to Gerald Scott, operator of the shop for the past eight months.

Established in October, 1944, as a protest against alleged racial discrimination by barbers here, the shop was chartered to "serve all members of the community, regardless of race, creed, or color." Both faculty members and students of the School of Theology have played an active part in its management.

Sale of the shop was prompted by the success of the experiment, which indicates that it is now able to continue as a profitable enterprise in the community. The shop was sold under contractual obligation to continue its bi-racial policy.

"Finney's Spirit"

I can hear it in the Oberlin twilight
When the dying sun has left the halls
To the silence of the night
And the shadows on the walls.

It is then that Finney's spirit, anguished, stalks
Each hallowed corridor and room,
And in the voice of spirit, talks
Of man's impending doom.

In their rest the students stir, not knowing
Why sleep is but a troubled pause,
That in the breezes, gently blowing,
The great Evangel pleads his cause.

"Don't you see? The world's on fire;
That while you sleep in quiet ease,
The sons of God are in the mire,
Near death of soul disease.

"Why are ye not up and bringing
Men's souls to Christ, God's Peer?
Can't you feel the grim foreboding
Of the fissioned atom's leer?

"O sons of Oberlin, awake! Awake!
The world is growing dark.
Our Master's spirit lights the gloom,
If ye ignite the spark."

—J. DOUGLAS PARKER,
present student

Seminary Guest Register

Dr. Everett A. Babcock, Superintendent of the Ohio Conference of the Congregational-Christian Churches, speaking on: *"The Minister and Religious Education."*

Dr. Henry Hitt Crane, prominent Methodist minister, on the campus for the Student Religious Conference.

Dr. Edwin Espy, National Executive Secretary of the Student Y. M. C. A., gave an assembly address on: *"The Ecumenical Church and the Student Y. M. C. A."*

Mr. Richey Hogg, travelling secretary for the Interseminary Movement, on behalf of the North American Interseminary Conference.

R. Bruce Tom, from the Extension Department of Ohio State University, led an interesting period of recreation leadership techniques.

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